511 necessity, by pressing the paste flat on the inside of the cover and
415 putting it over the fire; the top knob of the pottery always remains cool
252 enough to be touched by the time the paste is baked. On festival days
415 my mother bought dozens of little earthern dishes, no bigger than an
392 English coffee saucer. They were called *hsi-mi-khaut*, oil-flame dishes,
527 in which we burned lights of cotton wick and kerosene, and lined veran-
511 dahs and window-sills with bright fairy lights in the night breeze.

We had stoneware in the house too. The *kyaukpyin* is a flat circular piece of stone for grinding the bark of the *thanakha* (*limonia acidissima*) tree, to use as a cosmetic. It has a canal all around to receive the ground paste. Kyaukpyins can be bought in all varieties and sizes in any bazaar, but my mother always got hers through the headman of Salé village, in Upper Burma, where they use a particularly suitable kind of rock which is durable and yet helps to make the paste smooth. We had some beauties, heavy pieces of about 14 inches across, a square around the circular canal, with carved figures on the corners and the ponderous legs. With the right quality of bark the ground thanakha fell in a smooth golden flow into the canal. Formerly, all women used this cream as the sole substitute for powder, letting it dry on the face and whiten it, but the sophisticated ones now use imported powder as giving a less artificial appearance.

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302 Yet even the most ardent Max Factor fans cannot give up thanakha entirely for its great value lies in its astringent properties; it would have great success with European women who use mud-packs, because it acts like a mild and pleasant mud-pack. It also has cooling and refreshing properties, it is fragrant; older women apply it over the entire body after their baths, like talcum powder. My mother says it smooths the skin and, indeed, victims of smallpox who are left with deeply marked faces, have their skins smeared with thick thanakha many times a day, and after a few months there is a definite improvement. The thanakha bark is the most used, but barks of the red and white sandalwood and other trees (*nethapyu, nethani, kalamè, a-hmway*) are more fragrant and used on the body. Bad bark from the bazaar grinds gritty and dries patchily, but special consignments come from Myingyan and Pakokku, cut into six-inch lengths from branches two inches in diameter. A daily task of the girls in each household is to grind thanakha, and the commonest sight is a girl on a verandah with a kyaukpyin, a mug of

303 512

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

hours, and there are instances recorded where it was not till the third day that a definite result was arrived at. The explanation is simple enough to a Burman, and it is surprising that it has not hitherto been given by any writer on Burma. It is a work of the greatest possible merit to drag a pôngyi's body to the funeral pyre, and this kutho falls to the share of those who win in the tug-of-war. The late Captain Forbes said that the explanation was that "the conquering village will get the better of their losing rivals in all sports, contests, or other matters during the year." But this is impossible where the winning side may be composed of men from a score of different villages in circles remote from one another. Besides, there are no championship meetings in Burma. It is to be noted also that during the lônswèthi it is usually only the payaung bông that is on the car. The actual coffin is brought down afterwards.

At last the coffin is brought to the pyre and hoisted up to its lofty platform, beneath which is stored a great quantity of combustible material: wood soaked in oil, pitch, and abundance of scented chips. Then nothing remains but to light it. When a layman is burnt, fire is set to the pile by the nearest relations with a box of Bryant and May's matches. But this is much too worldly a method for a member of the Thenga, and even the fire obtained by the friction of a plug in a hollow bamboo—an ingenious amplification of the two dry sticks of a variety of barbarous tribes, common in most monasteries—would fail to satisfy the dignity of a pôngyi. The pyre is lighted by rockets fired from a distance. Scores of these dôn have been prepared weeks beforehand, and many have been carried round triumphantly in procession by the people who have made them, a band of music preceding, and young men and girls dancing and singing of the potency of the powder and the accuracy of the aim which will gain for them the glory of setting fire to the pyre. Each rocket has a figure of some kind, a nat-dêwa, a tiger, a hare, or a bilu attached to it. Some of them are of huge size, constructed of the stems of trees hollowed out and crammed full of combustibles, in which sulphur largely predominates. Many are eight or nine feet long and four or five in circumference, and secured

Cooking and Eating Utensils

Ma Aye Myaing does her work directly in front of the fireplace in a squating position, often resting on the tiny bamboo stool. A few sticks of firewood, or brush, are placed within the three sided enclosure made of three single bricks on edge. A hollow bamboo tube about 10 inches long and 1½ inches in diameter is periodically used to blow the fire to a hot flame in lieu of a draft. The identifications of the cooking and eating utensils given below were provided by Daw Aw Zar and U Myaing in an interview in which photographs of the objects were used.

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[516]
[352]
[372]

HTA MIN O (cooking pot): This is an earthenware jar used for cooking vegetables and other foods. It is a round based globular form with outflaring rim. A wide conical shaped lid with flat disc knob for raising goes over the orifice. It is smooth, light tan in colour throughout and about ¼ inch in thickness. It is tempered with sand. A stamped design encircles the widest diameter on the body. This diameter is about 7 inches, height is 4½ inches. One or two are kept on hand (Pathos: several. Camp: one). They cost 5 annas each. This sand tempered, stamped, earthenware appears in the early European contact period (late 1500's) at Syriam (Orr, K.G. "Stratigraphy in Lower Burma" Ms. in preparation.) It is rapidly being discarded in favour of aluminum pots which are not nearly as cheap but do not break Traditionally this pot is used to cook rice. In speaking of its use Daw Aw Zar said: "We keep one or two, to boil vegetables and do other things to eat, seeing that there are seven people we have to cook (i.e. rice) with a big aluminum pot."

[172]
[178]

HIN O (curry pot): This jar is generally of the same shape as the one described above but is wider at the orifice (8 inches diameter) though about the same height. It is of the same ware type; has a wavy-line stamped design just under the rim. Ordinarilly equipped with a conical lid, this vessel had a flat aluminum lid. This vessel is used to cook curry. It was brought from Pathos, where it was bought at a cost of 6 annas. Number used in Pathos: several, camp: 1.

[435]

LAPHET YE-OH (tea pot): The tea pot is also of tan earthenware and generally of the same ware as the cooking pots, with the exception that the surface was carefully scraped and slightly burnished. The body is globular, with thumb-like spout, and semi-circular clay handle. This pot was brought from Pantanaw, where it had cost 8 annas.

[323]

SIN O (food storage jar): Whereas the cooking vessels are moulded by hand with the aid of a paddle, and lack glazing, the storage jars are glazed and have been made on the wheel. These glazed jars also have flat disc bases, and pear-shaped bodies with contracted necks and short, collar-like rims. In every way they appear to be a separate tradition from the cooking ware. The glaze is dark reddish-brown over a hard-baked purple-red core. The interior is thoroughly glazed but the glaze only covers the upper half of the exterior. The reddish-brown glaze is recent, appearing in ceramic collections of the last century in Rangoon (Orr, K.G. "Stratigraphy in Lower Burma", the Monkine Street section) being preceded by a yellow-black glaze in the early European period at Syriam.

[172]

Salt saffron, oils, etc are stored in these jars. The one examined was about 4 inches in height and 5 inches in diameter. It came from Pathos and cost 3 annas. Number in Pathos several, camp: 3.

[251]
[435]

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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[271]
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352]
[294]

135. SEWING CLOTH.

surface water. In some parts of the country the water is brackish. Shallow tanks with built-up earthen borders are made to store the rain-water for drinking, and, unlike the tanks in India, these are kept free from contamination. There is always a separate stand for the pots of drinking-water, either in the house itself, or within reaching distance, with a roof of its own. The domestic shrine and flower-stand (*nyaung ye-ô zin*) is frequently associated with the water-stand. Apart from the advantage of keeping away the drip the isolation of the water-stand is so marked as to suggest a religious intention—possibly of forgotten animistic import—in addition to the obvious one of a boon to the traveller, in virtue of which the water-stand is frequently decorated in the Buddhistic religious style (No. 158). As already noted, dwelling-houses are not fit places for images of the Buddha, but only temples. In the houses, the Buddha is venerated by keeping his sacred tree green in the flower-vases on the *nyaung ye-ô zin*, which is often richly decorated. The shrine takes its name from the *ficus*, but the plants actually used are such as keep green longest in the shade, especially the aloe (*môt*). The observance has very possibly been transferred from a pre-buddhistic one (No. 157).

372

The native method of getting fire is shown in No. 141. Except in the great plains, there is enough waste land about the settlements, bearing trees and scrub where dry faggots may be collected. Logs [312] of dry timber are dragged in, and firewood for cooking split off as required, or billets are carted in and stored against the rainy season. In the cold season, fires are often [354] made on the ground in front of the houses, for the inmates to sit around. But in general,

136. VILLAGE WELL.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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[312]
[271]
[482]
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[805]

137. CARRYING HOME THE WATER-POTS.

fuel is required only for cooking and in manufactures.

Rice is the staple of every meal, except in the dry zone. The millet and sorghum which there take the place of rice are cooked in the same way but need longer boiling. "A rice-boiling" (*ta-ò-dyèt*) is the common phrase for an interval of about twenty minutes. After washing in several waters, rice is put to boil in an earthen pot with enough water to cover it, and boiled till the grains are quite clear. The rice-water is poured off, and the rice is put back on the fire to steam. Rice is cooked fresh for every meal and is eaten hot. A relish is made to eat with the rice, consisting of a watery stew of fresh greens or of pulse. The fat used is sesamum oil (*hnan-zí*). This curry is seasoned with turmeric (*sanwín*), capsicum (*ngayòtthí*—chilli), and either salt-fish or *ngapí* (p. 92). Fresh fish, prawns, or meat are added if available. In default of cultivated vegetables, wild greens of all sorts, bamboo-shoots and sprouting leaves, are used. Pickles of lime and other fruits are used as separate relishes. There are two meals in the day, both of the same nature. The morning meal is eaten at about nine o'clock, the other before dark. Meals are taken by the household in common. The housewife or daughter gets mats ready in the *kyaunding* and places in the centre a *hyat*—a large, deep, wooden platter, lacquered red—into which she turns out the cooked rice (*tamín*). In the middle of the rice is set a bowl with the curry and a spoon. The family squat round the *hyat*, or if a large household round several.

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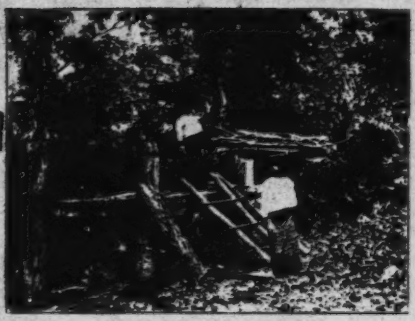
[271]

138. STAND FOR THE DRINKING-WATER.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4



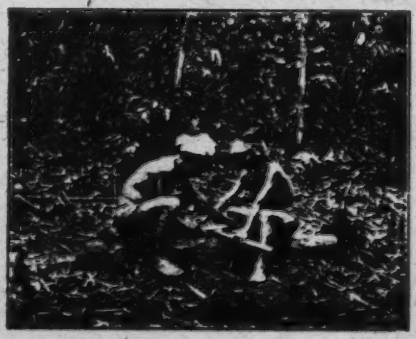
140. FETCHING IN FUEL.

In the villages the passing traveller is invited to join in the meal. Everyone in turn ladles gravy from the bowl on the rice in front of him and mixes and eats it with his fingers. Before and after eating, mouth and fingers are rinsed. After the meal a drink of water is taken. Fruit is eaten after meals and at odd times. The importation of delf crockery and enamelled ware has been going on for a long time.

Betel (*kun*) is taken at all times except at meals, and tobacco is smoked by men, women, and children (No. 21). The betel-box plays the same part in Burman sociality as the snuff-box still does in parts of Europe. The chew of betel is made up of the fresh leaf of the betel-vine (*kun-yuét*, No. 409) smeared with moist slaked lime (*tôn*) and folded over slices of the nut of the areca or betel palm. Dried tobacco-leaf, cutch and spices—cinnamon and cloves—are frequently added. "A betel-chewing" is a common phrase for about a quarter of an hour. Old people who have lost their teeth pound up the betel in a small brass mortar (*kun-dyeik*) for chewing. The spittoon (*tuć-gan*) is indispensable.

The native tea is prepared by hill-tribes of the North. It is either in dry balls the size of a fist (*sin-chí*) or loose (*leppétchauk*), or is pickled (*leppákkan*). The dry tea is infused in the Chinese fashion (*leppéyye*, No. 146).

When the platters have been rinsed after the evening meal and the tables put by—*sabyè-hmauk*—which gives the name to the hour, the day's work is over and the young women smarten themselves up to receive their *hmuz*. The chief toilet-requisite is the face-powder (*than-ákkú*)—the cream-coloured bark



141. GETTING FIRE BY THE NATIVE METHOD.